

DOI <https://doi.org/10.36059/978-966-397-256-5-2>

1.2. E. VODOLAZKIN'S LANGUAGE PERSONALITY: ELEMENTS OF THE ARCHAIC DISCOURSE

Potapova G. N.

*PhD in Philology Assistant Professor
of the Russian Language and Literature Chair,
Kyiv National Linguistic University, Kyiv, Ukraine
ORCID: <https://orcid.org/0000-0002-4880-6893>*

Tsura S. V.

*PhD in Philology Assistant Professor
of Foreign Languages Chair,
Cherkasy National University, Cherkasy, Ukraine
ORCID: <https://orcid.org/0000-0002-6981-1325>*

Introduction

A writer's language personality reflects his world perception. At the same time this personality is inseparably linked with the discourse space in which the writer exists. E. Vodolazkin's language personality is based on the continuous language game. The specific character of the language personality reflects Evgeniy Germanovich's profession: he is PhD in Philology (Doctor of Philology), a well-known specialist in the Old Russian Literature. In other words, he is the person which knows from inside how "to build" a text, the person who has both language and linguistic knowledge. In his fiction texts he "juggles" slang, terms, nomenclature words, archaic words, vulgarisms, colloquial words, jargonisms, obscene words. For example, in the novel "Brisbane" the author wants to show the most important period in the main personage's life, that's why he deliberately uses Ukrainian words in the text. Thus, he creates the Ukrainian language discourse space of the 70s-80s Kyiv of the previous century. It is in this discourse that E. Vodolazkin's language personality was formed. He is a philological department graduate of T. Shevchenko Kyiv State University (Today the young people of Kyiv call T. Shevchenko "Sheva"). All the writer's expressive means and stylistic devices are subordinated to the only task – to reveal his own language personality through his personage's world picture.

Evgeniy Vodolazkin's creative activity is now a large part of the Modern Russian literature. According to the author himself,

he came to the literature of postmodernism from the Medieval literature, unlike many other contemporary writers. It is conditioned by the sphere of his interests as a scholar. E. Vodolazkin was one of D.S. Likhachev's favourite students. Today he is the most well-known investigator of the Old Russian literature, and a specialist in the literature of the Middle Ages. The novel "Lavr" presents a kind of "patchwork". It is formed from separate fragments and parts, united by the mutual character of the main personage

Arseniy – Ruchnik – Ustin – Lavr, which is common to all the parts. The language of the novel is light, flexible and lively. The influence of modern and medieval discourse is felt in every part of the novel.

It is customary to oppose a language personality of a personage to a language personality of a writer. But such kind of opposing can be true only at first sight. In reality the personage's speech is determined by the author's language personality, and the author is supposed to possess not only language but also linguistic knowledge. It can be explained by the fact that first of all the author should have knowledge of the language means, and only then he is able to select and use them.

We understand linguistic knowledge as a special "scientific" filter through which the selection of lexical units is carried out according to the shades of meaning which cannot be understood by a non-philologist. This kind of "linguistic" knowledge can be seen in the usage of the Old Russian lexical units and even whole abstracts in the Old Russian. When the author tells about the novel creation, he insists that at the beginning he didn't want to use the archaic elements, and tried to avoid using them. He feared that his novel would be understood as a stylized historical novel, that's why he gave subtitle to his work – "non-historical novel". We dare suppose that the linguistic knowledge of the author's language personality influenced the appearance of the archaic lexical units in the novel.

The aim of this research paper is to determine the ways of the author's language and linguistic knowledge in the fiction text of the novel "Lavr", which is realized through the usage of the archaic lexical units of the Old Russian discourse.

Our goal is to examine the discourse structure, the genre of the novel its lexical units. We understand "archaic lexical units" as all the historic words and archaic words used in the novel "Lavr".

§ 1. Neutral lexical units used “to make a bridge” between the reader and the writer

The author makes use of the Old Russian language while describing everyday life situations to reveal their humorous and sometimes ridiculous aspects. Many archaic lexical units are used to show the peculiar inner state of main personages. For example, in the story about old man Afanasiy, about medical treatment, and in the dialogues with God. Special attention can be drawn to the abstracts written in the Old Russian language, which are the natural continuation of the phrases written in the Modern Russian language. Only when the author uses archaic phytonyms, he writes them in italics, paying attention to the significance of these archaic lexical units in the novel discourse space.

E.Vodolazkin's language personality investigation proves that the writer's mastership is inseparably connected with his education and depends not only on his language skills, but also on the variety of his language world picture and language world picture of his readers.

From the point of view of their origin, the majority of the archaic words are of Russian origin. Borrowings from non-Slavic vocabularies are quite rare in the novel. They are the words borrowed from the Greek language (*адамант, кафизма, китоврас, палаты, стадий, терпентин, трапеза, харадр*), from Latin (*тривиум, квадривиум*), from Italian (*дукат*), from the Arab language (*мамлюк*), from Persian (*сурьма*). Among the seldom used and old-aged lexical units we can come across some homonyms: they can be simultaneously pronouns and nouns, conjunctions and particles, nouns and adverbs or conjunctions and adverbs. Complete lexical homonyms are the following lexical units: *kukol* (medical herb) and *kukol* (monastic hat). Polysemantic lexical units are: *верста, идеже, отходный, пребывать, пребывание, се, твердь, чад, чрево, яко (conjunction)*. A number of lexical units are used in the structure of set-phrases: *изыти из жизни сея, отходить света сего, осенять крестным знаменем, князь мира сего, отворотить лицо, предержать власть, преткнуть ногу*.

The nouns, selected and described in this section, belong to the text of the story in general; they are not used to characterize any of the personages. Conventionally we can call them neutral. By means of such nouns the author transfers his readers into the discourse of the medieval man. These nouns give information about nationality, profession, social status, age. As a rule, these elements are used simultaneously with modern vocabulary, breaking in this way the barrier between the reader and the narration.

§ 1.1. The nationality: the Gauls

It is the old-fashioned name of the French. "From the climatic peculiarities of the land, he concluded for certain that the Romans were gloomy, the Greeks were changeable, the Africans were insidious, the Gauls were ferocious, and the English and the Teutons were strong in body"¹. The Teutons is a historic word which means "common name for the Old Germanic tribes". But evidently in this case the author means not a tribe of the Teutons, he means the Germans.

§ 1.2. The profession. Kalachnik

"Yurodivyy Karp's morning used to begin this way. He stood with folded arms by the kalachnik Samson's house"¹. **Korchmar** (Inn-keeper). "One of them wants to hit Arseniy straight in face, but the inn-keeper forbids him to do it"². **Mamlyuk**: E. Vodolazkin uses this lexical unit in the meaning "gangster": Arseniy looked at the main mamlyuk, and was terrified"³. **Pisets** (A scribe). "There was shortage of scribes in the convent, and the Father-Superior of the monastery moved Amvosiy from the kitchen to the book-writing cell"⁴. **Tiun**. Tiuns were the officials serving to princes, boyars, bishops. "Tiun Eremey with his bad teeth, priest's wife Seraphima with her shaking head, a petty bourgeois Mikhalko with his rotting wound on the hip and some other people which had heard about magic help from a person from Pskov, visited Arseniy"⁵. **Tolmach** (An interpreter). "Usually caravan goes slowly, said Ambrodgo to the Arabs through the interpreter"⁶. "Ambrodgo snatched the icon-lamp out of the mamlyuk's hand and said something to the interpreter... The interpreter translated watching the play of rays on the stones"⁷. **Tsyatskiy**. "To the farewell party with Lavr black and white clergy arrived, Cyril monastery's brothers, princes of large and small principalities, boyars, tsyatskiye"⁸.

¹ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 298.

² Ibid. P. 208.

³ Ibid. P. 349.

⁴ Ibid. P. 389.

⁵ Ibid. P. 268.

⁶ Ibid. P. 344.

⁷ Ibid. P. 359

⁸ Ibid. P. 438.

§ 1.3. Social status

Berdomnick (A homeless man, a wanderer). This meaning is realized in the novel: "Bless you, a stranger and a wanderer"⁹. Here the author uses the vocative case, which is lost now in the Russian language. **A boyar, a boyarynya**. "One day people from Moscow, from boyar Phrol came to the monastery. The boyar Phrol had been married to his wife Agafya for fifteen years, but they had no children. And though they visited many monasteries and invited the most skillful doctors boyarynya Agafya's womb didn't open"¹⁰. **Voyevoda** (A voivode, a governor of a province in ancient Russia). "Arseniy and Ambrodgo had a letter from Pskov official Gavriil which he had sent to Kyiv voyevoda Sergiy"¹¹. **Knyaz, Knyaginya** (Prince, princess). "It was the prince Mikhail. I heard that you are an artful doctor, said the prince"¹². "The princess nodded slightly to Arseniy"¹³. **Meshchanin** (An inhabitant). In the 17th century the interpretation of this lexical unit differed greatly with its today's definition. In the 17th century it was an inhabitant of a settlement, which belonged to the city estate of petty handicraftsmen and tradesmen. "Tiun Eremey with his bad teeth, Priest's wife Seraphima with her shaking head, a meshchanin Mikhalko with his rotting wound on the hip and some other people, which had heard about the magic help from the Pskov person, visited Arseniy"¹⁴. **Posadnik, posadnitsa**. In Novgorod and Pskov they were representatives of higher state power elected to this post by the popular vetche (popular assembly in ancient Russia). "Everybody put one of the six stones to the bottom of the hollow and pressed it with pins as posadnik Gavriil showed him"¹⁵. "They say that the posadnitsa herself could come to him to the cemetery, but it is to the cemetery that she didn't want to go"¹⁶. **Slobodskiye**. In olden times sloboda/slobodka was a settlement not far from a city or town, and slobodskiye were the inhabitants of such a settlement. The novel scene was laid in the Rukina slobodka. The adjective slobodskoy is formed from the noun slobodka. The adjective slobodskoy is used in the novel in the substantivized form:

⁹ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 196.

¹⁰ Ibid. P. 395.

¹¹ Ibid. P. 264.

¹² Ibid. P. 125.

¹³ Ibid. P. 126.

¹⁴ Ibid. P. 268.

¹⁵ Ibid. P. 345.

¹⁶ Ibid. P. 207.

“Slobodskiye know that he asksfor help”¹⁷. “Slobodskiye are excited”¹⁸, etc. The author uses this word in combination with a noun. “They were slobodskiye people, who used to come for some treatment to him many times”¹⁹; “he remembered... the slobodskyie men’s low conversations”²⁰. **Sotnik**. Sotnik is a manager of some definite territories, which included a hundred and even more peasant households. “Mother Superior looks at the sotnik without fear but with sorrow”²¹.

§ 1.4. Age status: **Otrok, otrokovitsa**

They are teenagers. Otrokovitsa Anastasia is an important personage of the novel “Lavr”. “In the year of the great famine otrokovitsa Anastasia which lost her virginity, came to Lavr”²², and Lavr saved her from disgrace. Another important personage is an Italian person Ambrodgo, which from childhood had a gift of prevision. “The dark-complexioned otrok saw different visions”²³. **Chado** (A child). “Who will pray for the chado?”²⁴; “Let him be the chado of my old age”²⁵, etc. The author used this word in the secondary meaning only once (“spiritual son”): “Taking into consideration his acquired name he was not afraid of the depths, but he didn’t recommend to spiritual chados (sons) leave the ground”²⁶.

§ 1.5. Separate nouns

Nestroeniye. It is a translation loan word from the Greek word in the meaning “disturbance, disorder”. “In the times of nestroeniy on the Holy Land her relics (the relics of Ephrosiniya Polotskaya) were moved from one place to another”²⁷. **Prebyvaniye**. In the Old Russian language this lexical unit was polysemantic. In the novel “Lavr” it functions only seven times in close but different meanings – life, existence. “The time came to breathe my last from this vain world into the eternal prebyvaniye (existence)”²⁸; “Separate prebyvaniye is destined ... to the living and

¹⁷ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 432.

¹⁸ Ibid. P. 437.

¹⁹ Ibid. P. 106.

²⁰ Ibid. P. 372.

²¹ Ibid. P. 216.

²² Ibid. P. 415.

²³ Ibid. P. 227.

²⁴ Ibid. P. 154.

²⁵ Ibid. P. 146.

²⁶ Ibid. P. 436.

²⁷ Ibid. P. 272.

²⁸ Ibid. P. 206.

to the dead”²⁹. The word is also used in the meaning of dwelling, abode. “During the fourth day of prebyvaniye in Kyiv...”³⁰. **Prinos**. One of the four meanings of this noun in the Old Russian language was the meaning of sacrifice, something which is brought as a gift, made as a sacrifice. “We remember that the soul is a single whole, the life and the time is one, and we don’t long to save the life by means of somebody else’s prinosy (expense)”³¹. **Skverna** (Mud). In the novel the word is used in its secondary meaning, which is connected with “the mud of the soul” (a sin, vice, ribaldry). “At dawn Arseniy read the last chapter: the dirty Chasuble cannot be washed and cleaned by anything but water, but skverna and excrements of a soul cannot be washed and cleaned by anything but tears”³². **Bran’**. This noun had more than six meanings in the Old Russian language. The main meaning was “struggle, fight”. In this meaning the lexical unit functions in the novel. “Some were covered by water, and the fight destroyed them, and the killers were killed and got into the fire”³³. **Glagnol**. It is a word, speech. “Now you let your slave go by your glagnol with piece”³⁴. **Chastorecheniye**. This lexical unit has quite clear inner form and is used in the meaning of frequent repetitions. “Sometimes only your name informs by chastorecheniye: Karp, Karp, Karp”³⁵.

§ 2. Lexical units presenting a man and his everyday life in the medieval space

The novel genre reflects the language personality of the Old Russian literature specialist. The author himself defines his novel as “non-historical”. The novel is formed according to the pattern of life: a sin, an expiation, holiness. We met with Lavr when he was born, and we parted with him when he died. Lavr’s life is typical for the life of the Russian saint. He was left without parents early in his life, and then he was left without his grandfather who was bringing him up. After Ustiniya’s death he was rejected by the society; he had been wandering and healing for a long time, then tried to commit suicide several times, and then was wandering again, experienced persecutions and, at last, he found himself in monastery. And only great love which filled him all his life, broke all the life stereotypes.

²⁹ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 65.

³⁰ Ibid. P. 271.

³¹ Ibid. P. 389.

³² Ibid. P. 99.

³³ Ibid. P. 107.

³⁴ Ibid. P. 321.

³⁵ Ibid. P. 178.

The author uses his knowledge of the medieval age quite skillfully. Lavr's love resembles Kseniya Petersburg's love, who outlived her husband, but didn't stop loving him. We define a separate group of archaic lexical units which include **nouns** presenting the main character – Arseniy-Lavr. Lexical and semantic subgroups of this group are connected with the narration about Lavr's life, his medical practice and selfless labour.

§ 2.1. Parts of man's body

Zhivot (Abdomen). The word is used in the meaning "life". "Here I'll mention the guard Vlasiy, which put his zhivot (gave his life) for his friend"³⁶. **Zrak** (Glance, look). "Climb the high mountain and direct your eyes on the valley. Aren't the flocks grazing there the ones that you have pictured to you zrak?"³⁷. **Ud**. In the Old Russian language this lexical unit had eight meanings, including the meaning of "the part of a man's body, penis", and exactly this meaning the word had in the novel: "Relax your ud (penis)"³⁸. If the author implies the meaning of "a man's penis", then he uses this lexical unit in combination with the adjectives "secret, shameful". "If the secret ud (penis) had no evident injures, Christophor used to ask about the problem in detail"³⁹. **Usta** (Mouth, lips). "He remembered Arseniy the Great's words: many times I regretted the words that my usta (mouth) had pronounced, but I have never regretted my silence"⁴⁰. **Ustne** (Mouth). The word has disappeared from the Russian language now, but it remained in the texts of the Sacred Book. Now its synonym "mouth" is used. In the novel the lexical unit is used in the poetical citation from the Song of Songs (4,3). "Your ustne (mouth) is as red as a rose"⁴¹. **Chrevo** (Maw). In the Old Russian language the lexical unit had six meanings. E. Vodolazkin in five cases out of six uses the word in the meaning "the maw of a pregnant woman". The use is connected with his medical experience. "Voyevoda's pregnant wife Photiniya used to come and complain of the restless child in her chrevo"⁴²; "And though they visited many monasteries and invited the most experienced doctors, boyarynya Agafya's chrevo (maw) didn't

³⁶ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 359.

³⁷ Ibid. P. 29.

³⁸ Ibid. P. 57.

³⁹ Ibid. P. 17.

⁴⁰ Ibid. P. 3.

⁴¹ Ibid. P. 157.

⁴² Ibid. P. 43.

open”⁴³. “They think that the Devil gave rise to the child in my chrevo (maw)”⁴⁴. And only once the word is used in the meaning “stomach”. “It caused the winds in the winds in the chrevo (in stomach)”⁴⁵.

§ 2.2. The things of everyday life

Adamant. It is the old name for diamond. The head of Novgorod Gavriil gives Ambrodgo and Arseniy six adamants to decorate the icon-lamp with them and to hang it in the Christ’s Grave Temple in the Holy Land in memory of his late daughter: “On arriving to the place of destination the adamants should be put into the places meant for them on each of the icon-lamp sides”⁴⁶. **Dukat** (An old coin). The head of Novgorod Gavriil gave Ambrodgo as well as Arseniy a purse tightly-stuffed with gold Hungarian dukats when they started to Jerusalem: “dukats were accepted on the whole territory from Pskov to Jerusalem, and pilgrims were glad to take them, starting on a trip”⁴⁷. **Odr.** It means bed, couch, bench: “A person living here has the ground as his odr”⁴⁸. **Pisalo.** It is a stick to write with: “On the inner side of the birch bark he scratched some letters with ivory pisalo”⁴⁹. **Polavochnik.** It’s a counterpane, a bed-spread to a bench or a stool. “The upper and the lower parts of the house were separated by counterpanes, to which soot fell. If the stove was used correctly (gave heat correctly), the smoke didn’t go down lower than counterpanes”⁵⁰. **Mzda.** It is a reward (from Jesus Christ): “I am waiting a reward only from Our Saviour, from Jesus Christ”⁵¹.

§ 2.3. Clothes

Zipun. “In the village Krasnaya he was given a zipun (home-spun coat) full of holes but very warm”⁵². **Kaftan.** It is an outdoor men’s clothes with long laps. “The city head Gavriil gave Arseniy and Ambrodgo two kaftans each. They sewed gold coins into the hem of their kaftans, and covered them with stripes of leather”⁵³.

⁴³ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 270.

⁴⁴ Ibid. P. 422.

⁴⁵ Ibid. P.44.

⁴⁶ Ibid. P. 250.

⁴⁷ Ibid. P. 248.

⁴⁸ Ibid. P. 181.

⁴⁹ Ibid. P. 40.

⁵⁰ Ibid. P. 32.

⁵¹ Ibid. P. 130.

⁵² Ibid. P. 174.

⁵³ Ibid. P. 248.

Ponyeva. It is a women's clothes, like a skirt. "She put on a diaper-cloth on a skirt round the waist and thighs. It looked like ponyeva"⁵⁴. **Riza** (Shasuble). Any clothes and any dress (not only priests' clothes or tsars' clothes, as the word is used in the Middle Russian). The word is widely used in the text of the novel. "A defiled riza can be washed off only by water"⁵⁵. "Take off your perishable cloth and put on the riza of impassivity"⁵⁶. "He is ashamed of begging for charity for the sake of his rizas"⁵⁷. "He saw two handsome young men in white rizas"⁵⁸.

§ 2.4. Food: Trapeza (Meal)

Trapeza (Meal). The word has a very wide usage. "When he was serving the fraternity, he usually ate not during the trapeza (during the meal), but after it in the kitchen"⁵⁹. "The priest's wife made a silent gesture inviting Arseniy to have a trapeza with them (a meal)"⁶⁰. "In an hour they were waited for to have an evening trapeza. No one from the three came down to the trapeza"⁶¹. **Brashno.** It is flour. "If we, father, don't reap the wheat, where will we get the brashno (flour) in winter? He only shrugged his shoulders"⁶².

§ 2.5. The place of living, habitation

Knyazhestvo (Principality). "Arseniy's great fame didn't vanish, it now resounded throughout the knyazhestvo"⁶³. "Now the people from the whole Belozersk knyazhestvo (principality) were coming to him, attracted by the news of the Doctor"⁶⁴. **Korchma** (Tavern). "And a merciful man, which had a roadside korchma (tavern), found him"⁶⁵. **Kremlin (krom), kremlin wall.** In old Russian towns the inner fortress was called kremlin. "He was going along the kremlin wall and was surprised by its might"⁶⁶. **Kushcha.** It is an old Russian word. In Modern

⁵⁴ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 69.

⁵⁵ Ibid. P. 103.

⁵⁶ Ibid. P. 185.

⁵⁷ Ibid. P. 198.

⁵⁸ Ibid. P. 387.

⁵⁹ Ibid. P. 377.

⁶⁰ Ibid. P. 204.

⁶¹ Ibid. P. 308.

⁶² Ibid. P. 26.

⁶³ Ibid. P. 138.

⁶⁴ Ibid. P. 146.

⁶⁵ Ibid. P. 39.

⁶⁶ Ibid. P. 175.

Russian it is used in its metaphorical meaning – the place of habitation. In the novel it is used in this meaning. “Having lived as a homeless man, this brother erected his kushchas (place of habitation) in the heaven”⁶⁷. **Obitalishche** (Dwelling). It is a house, an abode. “Doctor’s familiar and habitual dwelling was being preserved in this way”⁶⁸. **Ochelok**. In the Old Russian language this word was used for the furnace and for the aperture in the wall for the furnace opening. “He took them from the ocheloks (furnace) of special stove niche, where the coals were kept under the layer of ashes”⁶⁹. **Palaty**. “Palaty are large rich buildings with many rooms: Prince’s rooms in those times didn’t correspond to our present understanding of the notion of Palace. The palaty (rooms, houses) of Russian gentry were usually wooden. Unlike the houses of common people they were larger in size, higher and wider”⁷⁰. **Povarnya**. The word had a few meanings in the Old Russian language. In the novel the word is used in the meaning “kitchen”. “Many people used to serve in the povarnya, but not all of them served there willingly”⁷¹.

§ 2.6. Natural phenomena and objects of the environment

Pazhyt’ (Valleys). “Springs flow from the abyss though the pazhyt (valleys) and mountains”⁷². **Perst’** (the ground, the ashes). “Christophor, trying to stop the decomposition of Andron’s body, says: Our body will turn into the perst’ (the ashes). But the God, who created our body from the ashes, will recreate our decomposed bodies”⁷³. **Scudelnitsa**. It is a place where non-orthodox believers are buried. “Scudelnitsa was a sorrowful place... There were buried the people who died from the plague, strangers, the hanged, the non-christened infants and suicides”⁷⁴. **Stezya** (A way, a road). “It’s impossible to understand the stezya of the ship sailing in the sea”⁷⁵. **Tverd’**. In the novel the word is used in two meanings: 1) the firmament (“under the firmament”⁷⁶; “above the firmament”⁷⁷;

⁶⁷ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 191.

⁶⁸ Ibid. P. 61.

⁶⁹ Ibid. P. 33.

⁷⁰ Ibid. P. 313.

⁷¹ Ibid. P. 382.

⁷² Ibid. P. 250.

⁷³ Ibid. P. 37.

⁷⁴ Ibid. P. 107.

⁷⁵ Ibid. P. 66.

⁷⁶ Ibid. P. 331.

⁷⁷ Ibid. P. 332.

“the firmament broke into pieces”⁷⁸) and 2) “the ground and the water over the earth”⁷⁹. In different contexts this lexical unit is used in both meanings: “he showed the deceased the descension of the firmament”⁸⁰; “he showed him the descension of the firmament and ground”⁸¹. **Torzhyshche** (Market place). “A young man told at the torzhyshche (the market place) that he is proud to be a wise person”⁸².

§ 2.7. System of measurement

Sedmitsa. In the novel “Lavr” this lexical unit is used in the same meaning that Old Greek philosophers understood it. They understood sedmitsa as “a seven year period of human life”. “In the beginning of the second sedmitsa of Arseniy’s life his father brought him to Christophor”⁸³. **Sredovechiye.** The meaning of this lexical unit is explained according to the text of the XVth century Rogozhsky chronicler: “--th birthday of a child; -- th birthday of a young man; --th birthday of a mature man; --th birthday of a middle-aged man; --th birthday of a grey-haired man; --th birthday of an old man; --th day of death”⁸⁴. **Versta.** Before the introduction of metric system of measures (by the Provisional Government decree, April 30, 1917) versta was a distance of about 1,06 kilometers. “The distance from Moscow to Kyiv was 1500 verstas”⁸⁵. The word can also be used figuratively, in the meaning – a large number of something. “As far as one could see there were endless verstas of ice. It was Beloozero”⁸⁶. **Sazhen’.** Before the introduction of metric system of measures sazhen’ was a distance in two steps or span of arms. “On arriving to the East, Alexander found out savages there. Their height was two sazhen”⁸⁷. **Stadiy.** The length of 185 metres: “The Moon was 120 stadiys in circumference; the Sun was about 3 million stadiys in circumference”⁸⁸. **Obrok.** “They told Arseniy about weddings, funerals, house-building, fires, obroks”⁸⁹.

⁷⁸ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 336.

⁷⁹ Ibid. P. 333.

⁸⁰ Ibid. P. 439.

⁸¹ Ibid. P. 28.

⁸² Ibid. P. 150.

⁸³ Ibid. P. 18.

⁸⁴ Ibid. P. 86.

⁸⁵ Ibid. P. 87.

⁸⁶ Ibid. P.131.

⁸⁷ Ibid. P. 42.

⁸⁸ Ibid. P. 29.

⁸⁹ Ibid. P. 63.

§ 3. Vocabulary of an orthodox doctor

It's not accidentally that the main personage's grandfather is named Christophor. It was the name of a popular orthodox saint. Like this saint Lavr's grandfather heals people, speaks with plants and animals.

In this chapter the selected nouns are used to describe Lavr, his grandfather Christophor and their common difficult fortune. The usage of these nouns are explained by the author's wish to emphasize some peculiarities of a doctor's life in the Middle Ages. The author shows that a medieval healer is not the same person as a contemporary doctor. A healer, according to E. Vodolazkin, is first of all a Christian; he knows the Holy Scripture and other church books, he is a man devoted to his calling, he knows and appreciates nature. Christophor and Lavr were such persones.

§ 3.1. Notions of medicine: Bubony

It is enlarged lymphatic knots inflamed during the plague. "Arseniy was healing patients infected by the plague, opened bubony with a tempered blade, with fingers squeezed out "turbid, disgusting wash" and "let the blood out"⁹⁰. *Kinovar'* (Sulphuric mercury). Before the antibiotics were invented, the kinovar' was used for treating wounds. "The womb was bleeding, and he couldn't stop it. He took a little graded kinovar and entered Ustina's womb as deep as he could. He had learnt from Christophor that graded sulphuric mercury could stop bleeding"⁹¹. *Mor*. Here the word is used in the meaning of general death from epidemic disease. "The mor hasn't reached the Rukina village yet"⁹². "Since the previous mor the cemetery was visited seldom, because those, who used to come here earlier, now abided in other places"⁹³. "Arseniy spared no efforts to save the lives of the people infected by the plague. During the first weeks of the mor Arseniy thought he wouldn't be able to endure such intense work"⁹⁴. *Neduguyushchiy*. In the Old Russian language the verb "nedugovaty" had the meaning "to be sick", "to suffer", "to be exhausted". The substantivised form of this verb is used in the novel in the meaning "sick". "Arseniy prayed heartily about the recovering of the neduguyushchego (sick)"⁹⁵.

⁹⁰ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 123.

⁹¹ Ibid. P. 94.

⁹² Ibid. P. 115.

⁹³ Ibid. P. 61.

⁹⁴ Ibid. P. 360.

⁹⁵ Ibid. C. 124.

“Neduguyushchiye (the sick) were wearing bandages patiently”⁹⁶. **Povitukha**. It is a woman, who used to help during the child-birth (midwife): “Arseniy sat down slowly: I will run to the village, for povitukha, I will be back soon”⁹⁷.

§ 3.2. Phytonymy (Phytonyms): Baklan

“The herb baklan was used in veterinary to “procreate” horses and cows, and to make them get fat. The herb baklan was usually found near the rivers. Christophor taught how to recognize it by its yellow colour, round leaves and white roots. Horses and cows were usually treated with this herb”⁹⁸. **Dyagil’**. The plant is included into the list of the so-called “royal herbs”. It was widely used in social magic to ensure success and good trade. In the novel “Lavr” Christophor used dyagil’ to avoid infection by the plague. “Approaching Rukina village Christophor took out of his pocket the dyagil’ root which was soaked in winy vinegar. He divided it into two parts. He took one half for himself and gave another part to Arseniy. Here it is, keep it in your mouth. God’s power is with us. The village greeted them with dogs howling and cows mooing. Christophor knew these sounds well, they can’t be confused with anything else. It was the sound of the plague”⁹⁹. E. Vodolazkin also describes the special property of dyagil’, which magicians used in their social magic. “In the rays of the sun Arseniy’s golden hair was shining. Christophor plaited dyagil’ leaves into the hair to bring Arseniy people’s love. And he noticed by the way that people loved Arseniy without dyagil’”¹⁰⁰. **Enokh**. Arseniy’s grandfather used it with practical purpose, he prepared alkaline solution. It was a remedy for hair washing. “Christophor... washed his hair with alkaline solution. He made the solution from maple leaves and white herb enokh”¹⁰¹. **Ephiliya**. This herb is used to treat burns. Arseniy gave “the burnt people” to drink infusion of ephiliya herb. “He gave the burnt people the infusion of ephiliya herb”¹⁰². **Kukol’**. The herb kukol’ is mentioned as a means to treat oedema. This lexical unit is used here in this meaning. “The person who was prescribed the herb kukol’, is supposed to boil it in water with

⁹⁶ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 152.

⁹⁷ Ibid. P. 89.

⁹⁸ Ibid. P. 15.

⁹⁹ Ibid. P. 27.

¹⁰⁰ Ibid. P. 24.

¹⁰¹ Ibid. P. 24.

¹⁰² Ibid. P. 152.

its roots: it will extract abscess from the ears”¹⁰³. **Las**. The old Russian healers considered the white root of las to be able to cure impotence. “There was las-herb, which had two kinds of root – white and black. From the white root the erection appeared, and from the black root it disappeared. The shortcoming of this means was in the fact that in the crucial point the white root should be kept in the mouth. Not every person was capable to do it”¹⁰⁴. **Odolen’**. The herb odolen’ was used with medical purposes, in hunting magic, in social magic, in love magic; shepherds used to have it in their pockets; according to popular etymology this herb was able to overcome all kinds of diseases. In the novel “Lavr” Christophor uses the herb as a means to cure poisoning. “Along the rivers and springs people picked odolen’ – red and yellow flowers with white leaves -- against poisoning”¹⁰⁵. **Osot**. Osot was used in social magic: according to popular belief, it had the property to attract good fortune and success in society. “Christophor knew that the herb osot with white as wax root was able to bring good fortune. He used to give it to traders to be welcomed and received with honour wherever they would go, and would earn good fame... He gave the herb osot only to those people in whom he was absolutely sure”¹⁰⁶. **Perenos**. The root of this plant was similar to human body, and parts of the root were used to treat corresponding parts of the patient’s body. “While going home they used to gather the herb perenos, which was able to keep snakes off”¹⁰⁷. “Put its seed in the mouth, and water will go away, -- Christophor once said. – Will it go away? – asked Arseniy seriously. – With a prayer it will go away” Christophor felt uncomfortable. The main point was in the prayer”¹⁰⁸. **Plakun**. “From the plakun roots people used to cut out crosses and wear them to avoid epilepsy; an important ritual was connected with this plant. The ritual was usually carried out during the Epiphany to save the house from the evil spirit; the plant was used to cure all the illnesses connected with spiritual spoiling. It was also used as a talisman to guard oneself evil spirit: Christophor put the herb plakun under Arseniy’s pillow to make him sleep easily. That’s why Arseniy used to fall asleep easily. And his dreams were peaceful”¹⁰⁹.

¹⁰³ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 220.

¹⁰⁴ Ibid. P. 17.

¹⁰⁵ Ibid. P. 23.

¹⁰⁶ Ibid. P. 18.

¹⁰⁷ Ibid. P. 23.

¹⁰⁸ Ibid. P. 23.

¹⁰⁹ Ibid. P. 25.

Popugay. “According to popular beliefs, this herb had a magic property to soften evil people’s hearts: At nights, when the boy was sleeping, Christophor described the properties of the herbs, which he hadn’t disclosed to his grandson before, because of Arseniy’s young age... The herb popugay grows in the low-lying marshy lands (the herb should be kept by yourself, if you are going to ask money or bread; if you are going to ask from men, put it in the right part of your bosom; if you are going to ask from women, put it in the left part of your bosom; if see how buffoons are playing, throw this herb to their feet, and they will fight”¹¹⁰. **Postrel.** “According to popular beliefs, you should have the herb postrel to guard the house and to save health and prosperity: The herb postrel was usually picked up at the edge of the forests only in spring. It should be picked up on the 9th, 22^d and 23^d of April. While building a house, you should put postrel under the first log”¹¹¹. **Proskurnik.** The herb was used in popular medicine to cure enuresis, and problems with gastrointestinal tract. It was also used to cure cattle: “People with broken bones were brought to Arseniy. He used to improve the bones and stretched them with linen, treated them with health-giving medicinal remedy. It was proskurnik flowers boiled with wine”¹¹². **Pyrey.** This herb was widely used by bee-masters: it removed tumour from bee-bites. “The person bitten by bees was usually given the herb pyrey and told to rub oneself with it”¹¹³. **Ruta.** The plant was used as a means from obesity and from undesirable pregnancy. Christophor used ruta together with other plants to disinfect houses during the plague. “When the coals are smouldering, throw ruta, wormwood and juniper on them”¹¹⁴. **Ryaska.** The plant ryaska was used to find out women’s intentions and thoughts. “Christophor advised jealous husbands to use ryaska – not the ryaska that covers marshes, but the blue one, that creeps the ground”¹¹⁵. **Sava.** The plant sava was used in black magic. Christophor knew the properties of the herb, and among them the property to shock the person who picked it up. “They went to pick up the herb sava. Christophor was very careful, because the contact with the herb could make the person mad.

¹¹⁰ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 56.

¹¹¹ Ibid. P. 23.

¹¹² Ibid. P. 152–153.

¹¹³ Ibid. P. 220.

¹¹⁴ Ibid. P. 26.

¹¹⁵ Ibid. P. 29.

But if you put the herb on the thief's footprint, the stolen things would return"¹¹⁶. **Starodubka**. Starodubka was widely used in popular medicine. "People searched for the herb starodubka in ravines. Christophor showed Arseniy its small sharp leaves. Starodubka was used at rupture and fever"¹¹⁷. **Chistyak**. In old times the nursing mothers used to eat the herb to enlarge the amount of their milk. "The nursing mothers, which lost their milk, used to come to Arseniy. He gave them the herb chistyak"¹¹⁸. **Adam's head**. The phraseological unit "Adam's head" describes skull and cross-bones. It means death. This lexical unit could be used to name different plants: mandragora, black sonchus, lychnis. "Christophor didn't like heretics. He revealed them using the herb Adam's head"¹¹⁹. **Voronye salo** (Crow's salo). "If there was no erection, Christophor offered to add expensive anise or almonds to the food, or cheap mint syrop, which enriched sperm and enlarged love thoughts. The same effect was connected with the herb voronye salo"¹²⁰. **Tsarevy ochy** (Tsar's eyes). This plant had many medical and magic properties. It was also used in such a sphere of housekeeping as bee-keeping, and also in love magic. The herb was the favourite of Arseniy's grandfather. "Christophor liked red herb tsarevy ochy most of all. The herb was equal to needle height. Christophor always kept it by himself. He knew that when you start something new, it was good to have it in bosom. For example, you may take it to a trial not to be convicted in court. Or you may have it when you are at a feast, and not to be afraid of any heretics' actions waiting for a relaxed guest"¹²¹.

§ 3.3. Words connected with the Bible and Christianity. Kitovras

Kitovras is a monster competing with Solomon in wisdom. "When Kitovras was going to Solomon, he saw a man, buying highboots for himself. The man wanted to know if he could wear the highboots for seven years, and Kitovras laughed. When he was going farther, Kitovras saw a wedding and he burst into tears. And Solomon asked Kitovras why he had laughed"¹²². **Nekhrisť**. It is a cruel man. "You will exhume him, won't you, nekhristy, he said to the men and they stood

¹¹⁶ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 23.

¹¹⁷ Ibid. P. 21.

¹¹⁸ Ibid. P. 221.

¹¹⁹ Ibid. P. 23.

¹²⁰ Ibid. P. 17.

¹²¹ Ibid. P. 18.

¹²² Ibid. P. 17.

there with downcast eyes”¹²³. **Eley**. This lexical unit was borrowed from the Greek language, it means olive oil, “which is used in the most important divine services and is given significant symbolic meaning”¹²⁴. In the novel the word is used in the Old Russian phonetic form in the story about the Holy Land: “the land was exhaling eley and honey, because the land is really blessed”¹²⁵. **Kaphizma**. In divine service of Byzantium ritual the word was used to name each of the 20 chapters of the Psalter; during the reading of the chapters (kaphizmas) the people were allowed to sit. “During the 10th kaphizma Arseniy saw some movement at the bench”¹²⁶. **Kukol’**. The lexical unit means a kind of hat, which monks who had taken monastic vows used to wear. Lavr devoted himself to God and, having taken monastic vows left the monastery looking for a prayer cell. “In the water of the black forest lakes he saw himself as a decrepit old man in kukol’ with white crosses on the shoulders”¹²⁷. **Posledovaniye**. This lexical unit means “the order, the strict succession of church service”. “Posledovaniye is read over the body of the dead to make easier the way of his soul to the heaven; after that the Psalter is read over the deceased. Posledovaniye over the deceased”¹²⁸ was read by Arseniy. He read it over the body of his Ustina, he understood with his brain, not with his heart that he wouldn’t be able to bring back his beloved woman, and he asked the God to calm her soul. **Skhima, skhimnik**. In Orthodox church skhima is the highest monk’s degree, which demands from the ordained skhimnik strict asceticism and complete self-deial. “On the 18th of August, 7000 year since the creation of the world in the St. Virgin Temple Amvrosiy took the skhima. The order of the skhima taking resembled the order according to which he was consecrated a monk a few years ago. But this time everything was more ceremonial and strict”¹²⁹. **Chudotvoreniye**. This lexical unit had a complicated and at the same time simple meaning in the Old Russian language. It had clear inner form, it meant to perform a miracle. “The monastery was full of people waiting for a chudotvoreniye (a miracle)”¹³⁰.

¹²³ Водолазкин Е. Лавр. Москва : АСТ, 2013. С. 11.

¹²⁴ Ibid. P. 250.

¹²⁵ Ibid. P. 250.

¹²⁶ Ibid. P. 103.

¹²⁷ Ibid. P. 23.

¹²⁸ Ibid. P. 101–102.

¹²⁹ Ibid. P. 399.

¹³⁰ Ibid. P. 143.

Conclusion

Our investigation gives us possibility to understand the interrelation between language and linguistic knowledge in E. Vodolazkin's language personality. In this novel the philologist's language personality influence on the writer's language personality is clearly seen. It is seen on the lexical level and on the level of the plot. The scene of the novel is laid in the medieval Rus, in the period which is well studied by E. Vodolazkin. The description of everyday life, the succession of events, the plot and the dialogues structure are written with deep professional penetration into the historical and language material of the medieval Rus. The text of "a non-historical" novel, written according to the principle of the Life of the Saints, reflects the philologist's language personality, a specialist in the Old Russian literature.

The use of the archaic lexical units is conditioned by the necessity to create the authentic picture of the medieval space and time where the scene is laid. By means of these lexical units the author offers contemporary readers the medieval discourse, peculiar "everyday" life of the main personages.

In the novel "Lavr" E. Vodolazkin shows the level of the language development of the XVIIth Russian language. Thus, the archaic features which can be seen in the text of the novel, reflect the author's language personality.

References:

1. Водолазкин Е. Г. «Время хулиганит в моем романе». Интервью Прудникову Сергею 12 октября 2015. ЦКЛ: URL: <http://www.vppress.ru/stories/Evgenii-Vodolazkin-Vremya-khuliganit-v-moem-romane-24474> (дата звернения: 30.10.2021).
2. Водолазкин Е. Г. Всемирная история в литературе Древней Руси (на материале хронографического и палеиноного повествования XI–XV веков). СПб., 2008.
3. Водолазкин Е. Г. «Глубокое погружение». Интервью Ю. Володарскому 2 сентября 2013 г. <http://sho.kiev.ua/article/12642/> (дата звернения: 30.10.2021).
4. Водолазкин Е. Г. «История человека важнее истории человечества». Интервью М. Токаревой 30 сентября 2013. <https://www.novayagazeta.ru/articles/2013/09/27/56548-evgeniy-vodolazkin-171-istoriya-cheloveka-vazhnee-istorii-chelovechestva-187> (дата звернения: 03.10.2021).
5. Водолазкин Е. Лавр. Москва : АСТ, 2013. 440 с.
6. Водолазкин Е. Г. «Лавр непросто открывался». Интервью Российской газете 11 января 2013. URL: <https://rg.ru/2013/01/11/vodolazkin.html> (дата звернения: 24.09.2021).

7. Водолазкин Е. Г. Монастырский быт в агиографическом изображении («поварня» древнерусских житий) // ТОДРЛ. Т.ХЪУШ. СПб., 1993. С. 229–231.

8. Водолазкин Е. Г. «Я не имитатор, я был бы неплохим древнерусским писателем». Интервью Л. Данилкину 26 ноября 2013. URL: <https://daily.afisha.ru/archive/vozduh/books/ya-ne-imitator-ya-byl-by-neplohim-drevnerusskim-pisatelem/> (дата звернения: 28.09.2021).

9. Емельянова О. Л. Архаизмы. Стилистический энциклопедический словарь русского языка / под ред. М. Н. Кожинной. 2-е изд., испр. и доп. Москва, 2006. С. 21–22.

10. Жучкова А. В., Музафярова Л. Р. Концепция времени в романе Е. Е. Водолазкина «Лавр». *Philologos*. 2014. Вып. № 23(4). С. 35–40.

11. Иванова Е. А. Лингвокультурологический потенциал романа Е. Водолазкина «Лавр». *МИРС*. 2014. № 3. URL: <http://cyberleninka.ru/article/n/lingvokulturologicheskiy-potentsial-romana-e-vodolazkina-lavr> (дата звернения: 08.09.2021).

12. Маглий А. Д. Жанровое своеобразие романа Е. Водолазкина «Лавр». *Вестник Московского университета. Сер. 9. Филология*. 2015. № 1. С. 177–186.

Dictionaries:

1. Даль В. И. Толковый словарь живага великорускага языка. URL: <http://slovardalja.net/> (дата звернения: 14.10.2021).

2. Словарь древнерусского языка (XI–XIV вв.) в десяти томах / Ин-т рус. яз. ; гл. ред. Р. И. Аванесов, И. С. Улуханов, В. Б. Крысько. Москва : Рус. яз. 1988–2013.

3. Словарь русского языка XI–XVII вв. Академия Наук СССР. Институт русского языка. Москва : Наука. 1975. Справочное пособие при чтении древнерусских текстов / гл. ред. С. Г. Бархударов, Ф. П. Филин, Д. Н. Шмелев, Г. А. Богатова, В. Б. Крысько. Составители : Н. Б. Бахилина, Г. А. Богатова, О. И. Смирнова, Г. П. Смолицкая, Е. Н. Прокопович, А. Н. Шаламова и др.

4. Российский историко-бытовой словарь / автор-сост. Л. В. Беловинский. Москва, 1999.

5. Материалы для словаря древнерусского языка. Труд И. И. Срезневского. Санкт-Петербург, 1893. Также – Словарь старорусского языка Срезневского. URL: <http://oldrusdict.ru/dict.html> (дата звернения: 11.09.2021).